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THE REVEREND FATHER MADDUX, S.S.J.E., *Editor*
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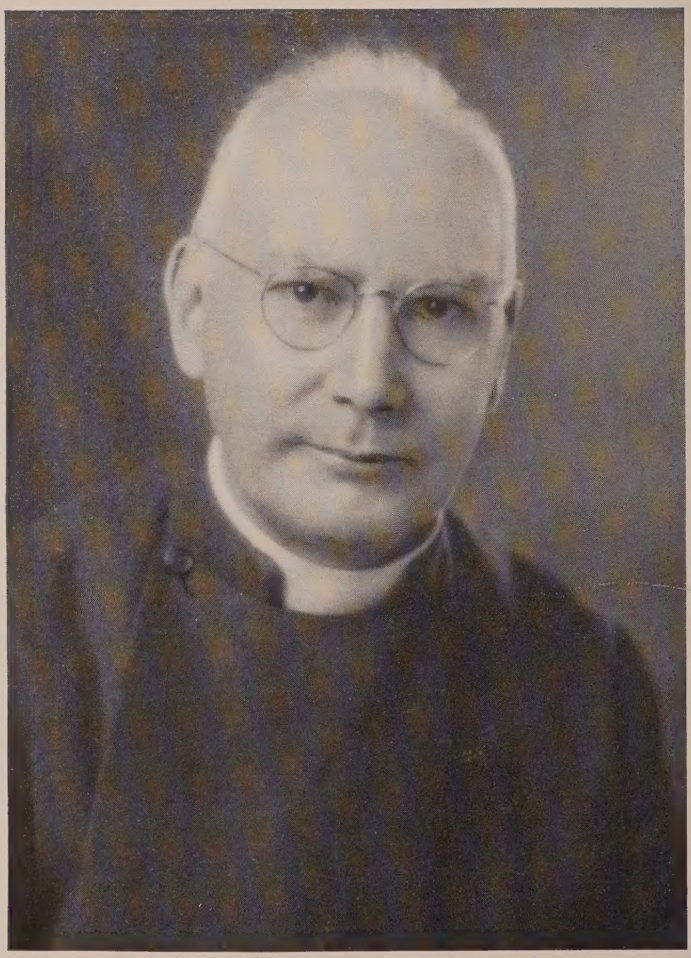
OF YOUR CHARITY PRAY FOR
THE REPOSE OF THE SOUL OF
CHARLES ABBOTT FORBES

Mission Priest of the Society of Saint John the Evangelist
Superior of the American Branch of the Guild of the Holy Ghost the Comforter
Member of the Council of the Guild of All Souls

Who entered into Life on Friday, January 27, 1950

O GOD, who hast made thy servant Charles to flourish among the Ministers of Apostolic Succession in the honourable office of a Priest: grant, we beseech thee, that he may also be joined with thine Apostles in a perpetual fellowship. Through Jesus Christ our Lord. Amen.

The Fathers and Brothers of the American Congregation of the Society wish you all the blessings of the Paschal Season.



FATHER CHARLES ABBOTT FORBES, S.S.J.E.

December 14, 1886 — *January* 27, 1950

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Courtesy James H. Davis

FATHER FORBES, S.S.J.E.

This picture was taken three summers ago within the enclosure of the Monastery in Cambridge.

THE PROBLEM OF SUFFERING

A Sermon by FATHER SMITH, *Deputy Assistant Superior, S.S.J.E.*

This sermon was preached in the Mission Church of Saint John the Evangelist, Bowdoin Street, Boston, on Quinquagesima Sunday, February 19, 1950.

"Why dost thou . . . cause me to behold grievance?" — Habakkuk 1:3

RECENTLY a young patient at the Tumor Clinic of the Massachusetts General Hospital was informed that he had developed a small cancerous growth. In spite of all assurances that a cure was possible in his case the young man vehemently bewailed his fate and loudly berated those who were ministering to him.

On a subsequent visit for treatment the doctor placed the young man in a chair from which vantage point he could observe the arrival and departure of other patients. A priest was wheeled into the Clinic suffering from an advanced and incurable form of cancer. The emaciated clergyman, his vision impaired, his mouth horribly awry, cheerfully greeted all as he patiently awaited his turn to receive X-ray treatment. The young man observed all this, and from that time on, all complaining ceased. He had not heard but seen an unforgettable sermon. The man who preached that sermon was Charles Abbott Forbes of our Society, who passed to his rest just twenty-three days ago.

We all admired Father Forbes' patient endurance of great pain and discomfiture up to the very close of his earthly life. He was indeed a living sermon on the sanctification of suffering. Following the counsel of Richard Meux Benson, the saintly Founder of our Society, he generously accepted his illness as "a special discipline of God's love" and considered it a good work whereby to obtain grace for his brethren.

Thinking about this, as many of us have been of late, we have uttered our praise for so noble an example. Some of us, further, have possessed sufficient honesty to admit that in like circumstances we'd have been highly rebellious. Others of us have searched for a reason for all this. Here was a priest who loved people and faithfully performed many arduous pastoral duties. Here was a religious who kept both the letter and spirit of his vows perseveringly to the end. Why did God let this happen? Why does God ever let good people suffer? Why does anyone suffer anyway?

We are not the first to have asked such questions. For long centuries men have pondered the problem of pain. In the seventh century before Christ two prophets, Habakkuk and Jeremiah wrestled

Courtesy Brother David Anthony

SAINT LUKE'S CHURCH, CARIBOU, MAINE

Headquarters of the Aroostook Missions, served by our Fathers. Father Forbes' last active assignment was as a member of Saint Luke's Mission House, Caribou.

with the issue. Habakkuk asked God, "Why dost thou cause me to behold grievance?" and the Lord replied, "The just shall live by his faith." (2:4). Jeremiah inquired of God, "Why is my pain perpetual, and my wound incurable . . . wilt thou be altogether unto me as a lion, and as waters that fail?" (15:18) Jeremiah received no satisfying answer to the problem of pain.

Then three hundred years later some philosophically-minded author wrote a classical discussion of the whole problem in the book "Job". Here again is found no learned explanation of the problem, but the Book reminds us that God does care, and on the basis of that fundamental truth our task is to nurture a mystical faith which sees beyond our present sufferings to the glory which shall be revealed.

Four hundred years more passed after the writing of the Book of Job and a Cross was erected on a hill called Calvary. Men have looked long at that example of innocent suffering and have asked, "Why?" And as they have gazed and meditated many have understood the redemptive work of suffering, and this basic fact has become the organizing center of the Christian Gospel.

We who worship the crucified Christ, the Suffering Servant of God, cannot claim exemption from pain and suffering. Some of you here may already have experienced it keenly. More of us will do so before the close of our earthly pilgrimage. We know not what form our suffering will take — a decaying body, sorrow of soul, or a broken heart. The nature of our suffering may remain an unknown factor but its coming to many is inevitable. Therefore we will do well to think now of the mystery of suffering in order that when called upon to tread that path we may possess some understanding of God's purpose in calling upon us to endure pain.

The world has its own methods for meeting pain. The keynote of this "aspirin age" is the trumpeting of more and more medication containing more effective opiates. Some misguided sentimentalists advocate the annihilation of pain through euthanasia — a refined method of terminating human life — just a few cubic centimeters of air injected into the bloodstream. The Christian Scientist denies the reality of pain. The stoic recommends the maintenance of a stiff upper lip.

But the Christian meets pain with powerful spiritual forces. In order effectively to utilize these powers, however, he must comprehend the meaning and purpose of suffering. So I am attempting this morning, when this whole matter is very much to the forefront

FATHER FORBES AND THE BRETHREN IN SAN FRANCISCO

Father Forbes was privileged to serve in our San Francisco house for more than seventeen years. Back row, left to right: a visiting layman, Father Viall, Father Forbes, Brother Edward; front row: Father Morse, Father Palmer, Father Otis. Father Palmer has forgiven us for printing this picture with the shadow across his face!

of our thinking, to focus your attention upon that subject in order that you may draw upon these thoughts when your own personal need arises. During the War we discovered that each campaign required meticulous prior planning. So in the battle of life we must have our plans ready before we enter into the field of conflict.

The type of suffering which we accept without much questioning is that which is the resultant of personal sin. When a drunkard is struck down by a car and is hospitalized with a fractured leg and serious wounds, there can be little room for bewilderment as to the reason for his suffering. It is no surprise to discover that a woman who has long flaunted a condescending air and a caustic tongue ultimately endures the agonizing pain of loneliness. It is true on occasions that we reap as we sow. Sometimes suffering will come directly from the sin itself, to make it clear to the transgressor what his sin is really like and what must be done about it. There are occasions when God permits us to suffer as part of His divine strategy to arouse us from sin and to save our souls.

God is ever solicitous about every soul into which He has poured the breath of natural life and the grace of supernatural life. He is offended when man, by sin, defiles the thing of beauty which He has created. In His infinite Wisdom God knows that human pain may produce startling results in effecting a change of heart in sinful men. When you consider the beauty of a human soul unstained by earthly defilement, is not any process which will awaken and turn souls from a sin a thousand times worth while, even if it be a bed of great pain? So we can comprehend that some forms of suffering exist as a type of spiritual therapy, to convince a man to turn from the ugliness of sin to the beauty of holiness.

Personal suffering for one's own sin seems to us just and fitting, but bewilderment arises when we behold suffering in just plain ordinary folk — men and women who are neither notorious sinners nor great saints — a man in Limestone, Maine, hopelessly crippled with arthritis, a woman of Saint John's suddenly made a widow, a family of Saint Augustine's existing in dire poverty. These troubles are not the consequences of the misdoings of the individuals concerned. Pain and bereavement and poverty are not necessarily the results of personal sin. Then how do we account for these facts? Are they outside God's knowledge? No, God is concerned with these circumstances as with all the elements of life, and we can see His hand at work in them, for He has a purpose in permitting this form of suffering.

TWO INFORMAL GLIMPSES

In these situations God may be teaching, not only the individuals directly involved, but all who will ponder the lesson, the right evaluation of aims. For is it not true that many of us fix our hearts upon false or inadequate ambitions? We consider excellent physical health, a contented home life, and financial success, the highest ideals towards which a man shall strive. Then God comes along to show us, through some very forceful object lesson, that these are at best but poor substitutes for the true end of man which is to love and praise and serve God both on earth and in heaven. Now I know what some of you are thinking. You are saying to yourselves, "Hear the parson echoing that same old 'pie-in-the-sky' line. Just take whatever hard luck comes your way trusting that everything will be rosy by and by."

God never counsels a man merely to put up with the situation at hand but to use it. He is always urging us to put first things first. He uses suffering to take away the very thing which we consider a *sine qua non*, to detach our hearts from that thing and to transfer them to Him. He uses suffering to show clearly the emptiness of a life which knows Him not. He uses suffering to lead a man step by step to the true richness and fullness of life. Over and over again men who have learned this fundamental lesson have used their affliction to bring them to a profound comprehension of the love of God.

But there are many who long after having gained a deep and abiding love for God experience suffering. What can be said about their pain? Why do we encounter suffering in the earthly lives of the saints of God, both living and departed? We certainly cannot deny its existence. The psalmist who wrote, "I have been young and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread", for all his longevity, simply was unobservant. There are occasions when the righteous do experience pain and want and loss and we are compelled to inquire about the reason.

Neither of the purposes of pain we have already considered — purgation and illumination — provide the explanation we want for this particular form of the problem of pain — the sufferings of the innocent. Here we come face to face with the most perplexing aspect of the problem. Here we must enter more deeply into the spiritual realm where reason and experience alone do not suffice.

The desire of every human heart ought to be complete union with God. This ought to be the driving power within every Christian as

Courtesy Father Wood, Obl. I. W.

FATHER FORBES IN HAITI

This snapshot was taken on a little sight-seeing expedition during the time that Father was stationed in Haiti with Bishop Burton. The figure in the background is that of the sister of the great Dictator, Christoffe.

he contemplates the basic truth that life is complete only when the soul is in communion and union with God. For the Christian the way to achieve this union with the divine is through Jesus Christ. We experience this union through prayer and sacraments and in many other ways. But the most intimate and effective way of union is by the way of the Cross, that is, union in suffering. This was the union Father Forbes experienced.

When some of us tried to express our sympathy in his suffering Father Forbes was known to have replied, "How can I understand our Lord's suffering for us, if I do not unite my suffering to His?" From the lips of some of us those words would possess a false ring, but from Father Forbes' mouth the comment was a genuine testimonial to the fact of his own spiritual experience as one who had been given a bond of union with Christ.

The saints of God who have scaled heights of mystical suffering have testified that through suffering they have found their closest union with our blessed Lord. Many holy men and women have discovered in the patient and loving endurance of suffering a holy joy which can be known in no other way. Just two days before his death Father Forbes said to me, "God has been very good to me and I am so happy."

How inspiring to hear these words from a bed of pain from the lips of one who had learned that union with Jesus meant union with the Crucified. What great blessing can come to the sufferer who understands that union with the Crucified means sharing with Jesus Christ in His great redemptive work for the world. Father Tribe of the Society of the Sacred Mission has written, "Before the suffering saint we ought to stand, not with any words of condescending pity, still less with any contempt for him as afflicted, but with awe and wonder at so great a vocation."

The one thought I would leave with you as we approach the threshold of a new Lent is this noble example of the sanctification of suffering we have so recently observed in our beloved Father now gone before us. Pray for like grace to bear whatever suffering may come to you. Pray for him as he prays for you. Pray that we may be finally reunited with him and all the saints of God in heaven where, "God shall wipe away all tears . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4).

Photograph by Lucy Hamblin

NOVEMBER PILGRIMAGE

Once a year we make a corporate pilgrimage to the graves of our departed Brethren at Foxborough, Massachusetts. After a Sung Requiem in the Chapel at Saint Augustine's Farm we go in procession to pray at the Cemetery of the American Congregation. Here

LIFE'S WAY

SOME sorrow, disappointment and some pain —
Must needs be borne as on life's way we plod.
If we would truly seek to please our God —
Some long loved, long sought pleasures — sought in vain.
Some loathed task done not for praise or gain,
Some hidden, lone and weary path be trod.
Perchance the knee be bent at other's nod,
Or neighbors' fault be known without disdain,
If we true peace and pleasure here would win,
Or everlasting joy and rest would know
When we our mortal bodies off do throw,
And new ones take all free from taint and sin.
Some cross, please God, by us must needs be borne —
If e'er by us a crown be won and worn.

— *Charles Abbott Forbes, S.S.J.E.*

TO THE GUILD OF THE HOLY GHOST

At the time of his death, Father Forbes was Superior of the American Branch of the Guild of the Holy Ghost the Comforter. We here present our beloved Father's last letter to the members of the Guild:

My dear friends:

It is my hope that this may reach you in time to wish you a joyful and blessed Christmas, and a New Year full of growth in the knowledge and love of God, and in the fruits of the Spirit.

Life seems to be one continuous round of "give and take." The pessimist will say that much of it is unjust and unfair. The true child of God, contemplating the life and works of God bears witness that God's sole motive of giving is his boundless love. His manner of giving is lavish, ungrudging, and self-sacrificing. God the Son in our flesh took the good things offered him humbly, graciously, and with genuine gratitude, but he took no glory or honor to himself, though as the everlasting Son of the Father he had a right to every honor and kindness bestowed upon him. Jesus took the hard knocks of life in silence, uncomplainingly and as the just reward for man's sin, though he himself was sinless. He accepted every injury and injustice as he accepted the stripes of the lash — that we might be healed.

You and I are God's dear children, but only by adoption and grace. So let us emulate our dear Saviour, in the power of the Spirit, in both our giving and receiving, casting self aside, and thinking only of the glory of God and the eternal welfare of those about us. Let us give ungrudgingly, not out of necessity, out of the abundance wherewith we ourselves are continually blessed of God. Let us take the bitter, or the sweet, as Jesus himself would, that in all things and by all means God's Name may be glorified, and that we may in some measure help in the healing of the nations.

In closing I want to thank you all for the great help of your prayers. God's will is being done in manifold ways. The process of healing seems to be painfully slow, yet definite progress is being made. For this and every other manifestation of God's love and power I ask you to give continual thanks. Give thanks, too, for God's consolations to me in a very limited sphere of life and work. God has hedged me in on every side, as it were, by limitations, yet he has also compassed me about and upholden me by his compensating love. Help me to requite so generous a love.

Faithfully yours in Christ,
Charles A. Forbes, S.S.J.E.

CONFIRMATION IN A JAPANESE LEPER COLONY

From the earliest days of the Society in Japan our Fathers have been concerned with the spiritual well-being of the lepers at Kusatsu. The service is shown taking place in the Chapel of the Comforter.

FROM THE EDITOR'S DESK

"GOD HAS OTHER WORK FOR ME TO DO"

"WE have been brothers for a good while now" — I looked up from the proof on which I was working. I was so engrossed in my reading that I had not realized Father Forbes' presence in the office until that instant. I stood up, and the Father continued, "I wanted you to be among the very first to know that the doctor has just told me that what I have long suspected is true. I have an incurable cancer.

"Now, while I can still speak, I want you to know exactly how I feel about the whole matter. All things come to us from the hand of God our loving Father. We do not always see his ultimate purpose for us, but that does not matter. He means it for our best good. It had been my hope to return to my beloved Missions in Maine, but God has other work for me to do, and I must be about that work. I must be about my heavenly Father's business."

The words were not easily said nor lightly meant; our Father had spent too many years in ministering to the sick and the dying not to know something of what lay ahead of him. All who were privileged to minister to him during his last illness sensed something of his deep and selfless devotion to our Lord, and to his brethren in the Society.

While his words, "I must be about my heavenly Father's business" exactly characterized his last days, they were far more than that. During the weeks and the months that have passed it has become increasingly evident that they were but the quiet expression of a whole life completely devoted to our Lord, His Church, and His children.

Charles Abbott Forbes, the son of devout Christian parents, was born in Lee, New Hampshire, on December 14, 1886. His father, The Reverend Washington Horace Forbes, was a Congregational minister; his mother, Jennie Florence Abbott was deeply devout and a very able speaker. He attended Gould Academy, and afterward went to Dartmouth, where he was graduated with the degree of A.B. in 1911. When he was about eighteen, young Forbes came into the Church, and soon after decided to study for the priesthood.

The next bit of the story is told in the Father's own words, taken from a letter of two years ago:

> When I left College I had certain financial obligations to clear up — I had to borrow money the last two years. By the time I had met them I was able to lay by but a small amount before starting for Nashotah . . . However, between the Dean, whom I had met, and with whom I talked that

AT THE HEART OF THE DAY

Photograph by Stevens Heckscher

All our activities grow out of the daily offering of the Holy Sacrifice. Fathers in residence at the Monastery in Cambridge ordinarily celebrate every morning. We are responsible for daily Mass in two Boston Churches and five Convents in the Greater Boston Area.

summer, and the Bishop of Fond du Lac, I got through. I worked one summer on the farm there at Nashotah, and another summer at a mission in the Diocese of Fond du Lac. During the last half year I did some work at a near by mission.

The Father seems to have been away from his studies for about two years. He was graduated from Nashotah in 1917. Bishop Weller of Fond du Lac ordained him to the diaconate in 1916, and to the priesthood in 1917. Soon after ordination he entered the American Novitiate of the Society of Saint John the Evangelist, and made his Solemn Profession on September 14, 1921, together with Father Williams, the present Superior of the American Congregation.

Father Forbes' long and fruitful San Francisco ministry began soon after, when he joined Father Field and Father Otis at the Church of the Advent in that city. Only those who knew the Father intimately ever realized the vast amount of work he did. In addition to his manifold duties as Assistant at the Church of the Advent (now the Church of the Advent of Christ the King), he served as a Chaplain at San Quentin prison for a time, and was subsequently active in the work of helping to rehabilitate discharged prisoners. From 1927 to 1930 he was Vicar of Saint Cyprian's Mission, and did much to enlarge and encourage that struggling congregation, which now has its own handsome church building and settled pastor. He helped at the Boys' Aid for some years, and was for some time chaplain at Camp Nichols, a summer camp operated by the Diocese of California. He also did much at the State School at Sonoma, going several times a year to minister to Anglican children there.

Understandably, San Francisco and California loomed large in his heart and mind; he loved the city of Saint Francis with that intense devotion which only those who have lived there can understand. During his last illness he was much comforted by a personal greeting from the Bishop of California, Dr Block, as well as by the knowledge of prayers and Masses offered for him, both there and elsewhere.

No account of the Father would be complete without mention of his tremendous interest in the Boy Scout Movement. He was most active in Scouting in San Francisco, and made it an integral part of his apostolate. But the Father's greatest work was with the sick and shutins; and with little children, who loved him dearly.

In 1938 Father was recalled to the Mother House in Cambridge. He then spent a year in Haiti with Bishop Burton. Soon after his return he was made Superior of the American Branch of the Guild

of the Holy Ghost the Comforter, a devotional organization which gave the Father wide scope for his apostolate of the pen. This office he retained until his death. During his term of Office he edited a Manual for the American Branch of the G.H.G.C. The Father was also much interested in the work of the Guild of All Souls, and at the time of his death was a member of the Council of that important body.

He was very happy in his work in the Aroostook Missions, calling indefatigably, doing everything in his power to build up the Church in that area. At Mars Hill some of his people said, "Father Forbes can smell an Episcopalian four miles off!"

During his last illness, the Father continued his letter-writing — indeed some notes were written up to the very day of his death. His letter-writing was never merely social — it was always a way of spreading that which was dearest to his heart — the Catholic Faith as a way of loving God. After much suffering, the end came peacefully early in the morning of Friday, January 27. On Monday his body was brought back to the Monastery Church for the Office of the Dead. After the all-night watch of prayer, his dear body was taken to the Mission Church in Boston on the morning of Tuesday, January 31, for his funeral requiem.

Bishop Nash of Massachusetts, our Diocesan, honored us with his presence at the funeral. Father Banner, Assistant Superior, read the Burial Office; Father Johnson read the Lesson. Father Williams, Superior of the Congregation, was Celebrant of the Mass and officiated at the Absolutions; Father McDonald was Deacon; Father Pedersen, Superior of the Mission House, was Subdeacon; Father Maddux, Master of Ceremonies; Brother Joseph, Assistant Master of Ceremonies. The beautiful plainchant Requiem Mass and the Respond at the Absolutions were sung by some of our faithful choir men, under the direction of our old friend, Mr. Titcomb. Acolytes serving at the Altar that morning included young men whom the Father had shepherded, together with several members of the Confraternity of Saint Michael, an organization close to Father's generous heart, and much in his prayers. His body rests in our cemetery at Foxborough.

Courtesy Charles J. Connick Associates

SAINT ANTHONY SAINT PACHOMIUS

Community Life had its beginnings under the benign leadership of Saint Anthony of Egypt, Patriarch and Father of Monks: Saint Pachomius was the first law-giver of the monks. These two interesting windows complete the fenestration of the clerestory of the Monastery Church in Cambridge.

CLERESTORY WINDOWS COMPLETED

THE biographical History of the Religious Life enshrined in the clerestory of the Monastery Church was completed in January of this year with the installation of the first two windows of the series, Saint Anthony of Egypt and Saint Pachomius. By an interesting coincidence the window of Saint Anthony, Patriarch and Father of Monks, was installed on his Feast, January 17.

Like young Francis of Assisi a thousand years later, young Anthony was converted by hearing the words of our Lord, "If thou wilt be perfect, sell all that thou hast," and straightway determined to devote himself entirely to God's service. Disposing of his property, he began to live an ascetic life in his native village of Coma, in the Fayum, about the year 270. He visited various hermits in their cells, and endeavored to learn from each of them the special virtue in which he seemed to excel.

After this nearest possible approach to a novitiate, he settled in a tomb near his native village; there it was that he had those conflicts with demons in the shape of wild beasts, which are recorded in the Life of Saint Anthony written by Saint Athanasius. Fifteen years later, at the age of thirty-five, he crossed the Nile, and took up his abode in the abandoned fort at Pispir. There he lived for twenty years without seeing a human face — food was thrown to him over the wall. Gradually a colony of would-be disciples gathered at the place. In 305 he yielded to their entreaties, and emerged from his seclusion, vigorous in body and mind, and became their acknowledged leader, though he was never a Father Superior in the modern sense of the term.

Six years later he withdrew into the inner desert between the Nile and the Red Sea. There he lived for forty-five years, encouraging and inspiring his spiritual sons. He twice visited Alexandria, once to strengthen the martyrs in the persecution of 311, and once in his extreme old age, about 350, to preach against the Arians. Five years later he fell asleep in the Lord.

The dedicated life did not begin with Saint Anthony; there were certainly hermits before his time. But he headed the movement, and in his own life-time was regarded as Patriarch and Father of Monks. Certainly Community Life had its beginning with him.

His window, pictured on the opposite page, shows him dressed in habit and cowl; the bell suspended from his staff recalls his power to exorcise evil spirits. The devil at his feet holds his hands to his ears, suggesting that the evil one cannot endure the sound of the hallowed bell. The pig represents the demon of sensuality and gluttony which

Anthony overcame. The surrounding flames, not visible in the picture, suggest the fiery torments that pursued him, and his spiritual aid as patron in the perils of fire. The medallion below shows him ministering to his friend, Saint Paul the First Hermit. The window was given in memory of Mrs. Mary V. Y. Bissell.

Saint Pachomius, first Law-Giver of the monks, was converted to the Christian Faith by an act of kindness. Brought up a pagan, he was drafted by the army in 313, and he and his fellow-recruits were soon sailing down the Nile to Alexandria. En route, their ship touched a small town where the local Christians were most kind to the home-sick young men. Pachomius was so impressed by them that he resolved to become a Christian himself as soon as he could; a resolution he carried out on his discharge from the army. Soon after he began his ascetic life in a small village; there he cultivated a garden, supporting himself and giving alms to the poor. Following the custom of the time, he became the disciple of an old hermit named Palemon, who gave him instruction in the ways of the spiritual life.

The turning point of his life came when he visited a deserted village named Tabennisi. Here he received a vision of a new type of the dedicated life, a type till then unknown, approximating the Religious Orders of the present day. Gradually disciples came to him, including his own brother. Eventually he became the head of a great congregation of Religious, including eight or nine large monasteries of men, and two of women. The congregation was self-supporting, each house helping the others according to its ability. Surpluses were marketed to provide those necessities not produced within the congregation. Allowing for differences of climate and race, the Rule followed seems to have been more severe than that of the Trappists of today.

His window (see page 22) shows Saint Pachomius in a monastic habit, bearing the cross of faith. He is shown standing on the back of a somewhat fore-shortened crocodile. Most of the Fathers of the Desert seem to have had a great power over animals, and legend tells us that Saint Pachomius had a pet crocodile which used to ferry him across the Nile whenever he needed such transportation. According to the story, he used to stand on the bank and whistle until his saurian friend appeared. At any rate the crocodile appears in the window. The medallion shows our Saint at Tabennisi, receiving his Rule at the hands of an angel. The palm trees and pyramid in the lower field of the window suggest his life in the desert. This fascinating window is given in memory of Eva Janet Everett, mother of Father Everett, S.S.J.E., and a member of the Fellowship of Saint John.

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

THE SPIRITUAL EXERCISES OF SAINT IGNATIUS OF LOYOLA, Translated from the Spanish with a Commentary and a Translation of the *Directorium in Exercitia,* by W. H. Longridge, S.S.J.E. A. R. Mowbray & Company, Limited, Oxford, 1950. Pages xxxvi, 351. Cloth, price $4.50.

THIS fourth edition of Father Longridge's invaluable translation will be cordially welcomed by many. It is a reprint of the third revised edition of 1930. Here is a book that has never become out of date, for it deals with the unchanging realities.

Retreat Conductors, Religious, and all who are interested in ascetic and mystical theology need this book. The preacher will also find much valuable sermon material in this treasury; but the beginner should be warned that this spiritual pabulum must be carefully prayed over and thoroughly assimilated in the mind and heart of the preacher before it can be used successfully. J.M.

THE EIGHT DEADLIER SINS, by Hubert C. Libbey, with a Foreword by the Bishop of London. Longmans, Green & Company, New York, 1950. Pages vii, 120. Cloth, price $1.00.

THE Bishop of London is to be congratulated on his most practical and readable Lent Book for this year. It is not always very comfortable reading — but then the book was not written to induce a glow of self-complacency. Dr Wand has thus characterized his choice:

> Lent is a time when we try to achieve a clearer knowledge of ourselves. This little book with its highly individual analysis of our more common frailties will give us great assistance in the task of self-delineation. But lest the resultant picture should be found too depressing the author has set it in the frame work of Divine joy and hope. Thus we are led to realise not only what we are but what, by God's grace, we may become. The combination of realism and optimism will, I feel sure, be found most exhilirating.

The eight deadlier sins are enumerated in the Prayer Book Litany as evils from which we pray to be delivered. Those who read the book carefully will pray the more earnestly for deliverance. Most of the faithful who mean business in the practice of their religion will find the book profitable; we commend it especially to those preparing for Holy Orders, and to all who exercise the cure of souls. N.E.S.

THE SMALL SECTS IN AMERICA, by Elmer T. Clark. Completely Revised and Enlarged Edition. Abingdon-Cokesbury Press, New York and Nashville, 1949. Pages 256. Cloth, price $3.00.

ABOUT ninety percent of professing Christians in this country find their spiritual homes in some two dozen religious bodies. Yet there are more than four hundred different religious groups organized in this country, most of them very small. Indeed half of them have fewer than 7,000 adherents each.

There can be no real understanding of the religious life of our country without some knowledge of these groups. This present volume has a very valuable discussion of the psychological and historical backgrounds of these small minorities, some of which are growing very rapidly, and may become the larger protestant bodies of tomorrow.

Dr Clark has been at great pains to tell the story of each group as objectively as possible, and has made careful use of original sources. One fact, indicated by the author though not stressed, greatly impressed the reviewer. The growing religious bodies in this country are those which proclaim a definite body of doctrine. A.S.H.

FRANCE ALIVE, by Claire Huchet Bishop. Declan X. McMullen Company, New York, 1947. Pages xi, 227. Cloth, price $3.00.

THIS is the sort of book that one cannot put down until one has finished reading it through. The most disquieting aspect of French Christianity has been the appalling desertion of the Church by the French workers, but an antidote to this is now in full swing. Here are eye-witness accounts of the revival of genuine Christianity among industrial and agricultural workers; here we are brought into contact with Roman Catholic, Orthodox and Protestant aspects and cells of the new life which has sprung into being.

Perhaps the most arresting story is that of the Calvinistic Religious Order housed in one of the old monastic buildings of Cluny. This is a kind of contemporary French "Little Gidding." The full account of the astonishing Boimondeau Community, alone, makes this book required reading for those intent upon finding the way to reweld the worker to the Christian Way.

For Anglican readers there is much here that is reassuring regarding the liturgical revival; which, as France comes alive, is splendidly related to the whole of life; and not, it is to be seen, preoccupied with merely the ceremonial fulfillment of the Sunday Duty of Catholics. H.W.vanC.

SIXTY SAINTS FOR BOYS, by Joan Windham. Sheed and Ward, New York, 1948. Pages x, 404. Cloth, price $3.00.

HERE is that collection of stories you have been looking for, well-told and fascinatingly illustrated by Mona Doneux. It ought to be mentioned that some of the stories are good for girls as well. They are good for telling or reading aloud; there is very little to which Anglicans could object, and very much that is exceedingly valuable. E.H.M.

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES, translated from the Greek by John Henry Newman. Abingdon-Cokesbury Press, New York and Nashville, 1950. Pages xii, 146. Cloth, price $1.25.

ANGLO-CATHOLICS should be very grateful to our Methodist friends for this attractive new edition of one of our great devotional classics. Bishop Andrewes wrote his book of private prayers in Greek, lest any, chancing upon it, should intrude on his communion with God. The Bishop was a member of the group which produced the Authorized Version of 1611. The first English edition of his Devotions was brought out in 1675, nearly fifty years after his death. From that day to this, devout Christians have found them most helpful. Father Benson thought highly of the book, and mentioned it by name in the Rule of the Society of Saint John the Evangelist. E.H.M.

THE WORDS OF LIFE, Addresses for Good Friday by Powel Mills Dawley. Oxford Press, New York, 1950. Pages 96. Cloth, price $1.75.

THIS beautifully printed book will be cherished for spiritual reading on the Passion of our Lord; the excellent selection of Good Friday Prayers will make it a useful volume for the lay reader called upon to conduct one of our great popular devotions. Dr Dawley has given us a good book for which many will bless him. A.S.H.

VESSEL OF CLAY, by Leo Trese. Sheed & Ward, New York, 1950. Pages 115. Cloth, price $2.00.

MANY people write books about the clergy; some interesting, some tiresome, but few such books present a balanced picture. Here a gifted priest of the Latin Rite describes the clergyman he knows best — himself. And clergy of other Rites may well find useful food for thought in this book. H.S.

Photograph by Stevens Heckscher

STUDENT WORK

For over sixty years we have ministered to students in the Greater Boston area; for that period they have served at our Altars, sung in our choirs, helped in our Church Schools, and assisted in countless other ways. Here a member of the Confraternity, or Saint Michael's Junior serving one of the

COMMUNITY CHRONICLE

WE are deeply grateful to all our friends for their sympathy and prayers so generously extended to us in the death of our dear Father Forbes. In addition to the suffrages offered for him in our own houses and churches, prayers and Masses were offered for him in all the Religious Houses of the Church in this country, and in many overseas. Members of the Guild of the Holy Ghost the Comforter, our Oblates, Associates, members of the Fellowship of Saint John, and many others sent messages of sympathy and assurances of Masses and prayers.

From England comes word of the deaths of Father Cary and Brother Arthur, the Senior Lay Brother of the whole Society of Saint John the Evangelist. We hope to have more about them in Summer COWLEY.

Passiontide saw the completion of the fenestration of the Monastery Church with the installation of the Sanctuary windows in honor of Our Lady and Saint John. Pictures and descriptions of these two windows, and the intensely interesting little window of the Cure d'Ars (installed in the squint in January) will appear in Summer COWLEY. Pictures and descriptions of the new clerestory windows will be found on pages 22 and 23 of this magazine.

The window of the Cure d'Ars was privately blessed on February 22, the others were dedicated on Sunday, April 16, the Father Superior officiating. We were happy to have the Schola Cantorum, under the direction of Mr Everett Titcomb, singing at that service.

Completion of the windows made possible the beginning of our next project — the adequate lighting of the Monastery Church. All the brethren are most grateful to Father Keller, our resident oblate, for his splendid work in arranging inexpensive yet adequate lighting for the Choir. Even the Father Editor can see to read the Penitential Psalms.

As always, Lent and Holy Week were busy times for us all. One of the most interesting engagements was that of Father Smith, Deputy Assistant Superior at the Mother House, who addressed the Northern Convocation of New Jersey at Perth Amboy. His address on the History of the Religious Life, based on the windows in the clerestory of the Monastery Church, will be reprinted, we understand.

One of the most interesting gatherings of the Lenten Season at the Monastery Church was the Corporate Communion of the New England Conference on the Ministry, celebrated on the third Sunday in Lent by Father Pedersen, who was Chaplain of the Conference.

We were happy to cooperate with the Province of New England and the Episcopal Theological School in this venture for the good of the Church.

Father Williams, Superior of the American Congregation, visited and preached at Saint Francis' Church, Chicago, where our Fathers are working. Father Keller and Brother David Anthony spent Holy Week and Easter there, assisting Father Gibbs in the work of that busy parish.

Father Banner preached every night in Holy Week at Grace Church, Everett, in addition to much pastoral work, and direction of individual Retreats at the Monastery.

Father Smith gave two addresses at the North Congregational Church of Cambridge; conducted a Quiet Day at the Philadelphia Divinity School; and on Palm Sunday conducted a Day of Retreat for Saint Peter's Parish, Rockland, Maine.

Father Morse continues his healing apostolate in Kalimpong, and is making some progress with his Tibetan studies. The Father writes appreciatively of many kindnesses extended to him by the dwellers of the town, which is just south of the Tibetan border.

Father Palmer did Lenten noon-day preaching in Toronto, and conducted a Mission at Fort William, Ontario. He conducted a parochial Retreat at Saint Augustine's on Sunday, March 19, and a Quiet Day for the Catholic Club of New England at the Monastery Church on Monday, March 20. Passion Week found him preaching in Knoxville, Tennessee; Holy Week at the Cathedral in New Orleans, Easter Day at Pascagoula, Mississippi. He conducted a Retreat for Laymen at the Monastery, April 29 and 30.

Father McDonald conducted a Retreat at Newport, Rhode Island, on March 16.

Some years ago, while convalescing from an illness, Father Humphreys took up painting as a hobby, during hours of enforced leisure. He has continued to paint, and this year was honored with an invitation to exhibit in the Vose Galleries of Boston. Local critics gave him some very favorable reviews, with special mention of his oriental style miniatures. An interesting feature of the exhibition was a portrait of Father Humphreys painted by Father Nuki, our visiting Father from Japan.

Early in Lent Father Maddux made a pilgrimage to the Shrine of Our Lady of Clemency. He addressed a Religion Class of Boston University on the Monastic Life, and spent Palm Sunday and the

last three days of Holy Week at Saint Anne's Convent and School, Arlington Heights, where he was formerly Chaplain.

Father Pedersen conducted a week-end Retreat at the Monastery March 18 and 19, in addition to his arduous duties as Superior of the Mission House in Boston.

Father Thomas preached at Saint Mark's Church, Dorchester, on Thursdays in Lent. He conducted a Quiet Afternoon at Epiphany, Providence, a Retreat for the Sisters of Saint Anne, Arlington Heights, and preached at Saint Luke's, Malden on Passion Sunday. The Father has also been giving the Sunday Afternoon addresses at Saint Anne's, Arlington Heights.

Father Nuki preached at Saint James', Roxbury on Sunday, March 19.

Some of our Three Hour assignments were as follows:

Father Williams	Saint Paul's School, Concord
Father Smith	Saint Augustine's, Boston
Father Palmer	Cathedral, New Orleans
Father Dale	All Saints', Dorchester
Father Maddux	Saint Anne's, Arlington Heights
Father Pedersen	Saint John's, Boston
Father Thomas	Saint Paul's, Troy, New York
Father Everett	Saint John's, Portsmouth, N. H.

Father Superior will conduct the Retreat for our Canadian Congregation at Bracebridge, Ontario, May 9 through May 20. He will conduct a Retreat for the Sisters of Saint John the Divine, Toronto, May 22 through May 27. On Sundays, May 7, 14, and 21 he will preach in six Toronto churches. June 12 through June 24 he will conduct the long retreat of the Society in Cambridge.

Father Takeda will arrive in Cambridge during Eastertide for a visit of a year. He is on leave from Saint Paul's University, Tokyo, where he has been working hard as Chaplain.

Father Williams and Father Nuki expect to sail from San Francisco on the *President Wilson* for Japan on July 14. Father Superior will be in Japan for about two months for his first Visitation of the Province of Nippon since the war. Father Nuki will return to his work at Oyama; we are grateful to our Japanese Fathers for letting us have him for so long!

NOTE THAT PRE*PUBLICATION PRICES ON THE AMERICAN MISSAL WILL BE WITHDRAWN ON MAY 6, 1950. WE HOPE TO ANNOUNCE A DEFINITE DATE OF PUBLICATION IN SUMMER COWLEY.

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